



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Professor Rye H666:
306.13 ~~850.7~~ All the written printed copy
a paper copy for the Scholastic
Leary
OF

BISHOP LIGHTFOOT'S DEFENCE
OF THE
LAST PETITION IN THE LORD'S PRAYER

BY THE
REV. T. H. L. LEARY,
LATE SCHOLAR OF BRASENOSE COLLEGE, AND D.C.L. OXFORD.

(Reprinted with corrections from CHRISTIAN OPINION AND REVISIONIST.)

LONDON:
THE 'CHRISTIAN OPINION AND REVISIONIST' OFFICE,
11 SOUTHAMPTON STREET, STRAND.
1882.

Price Sixpence.

March 20, 1902.

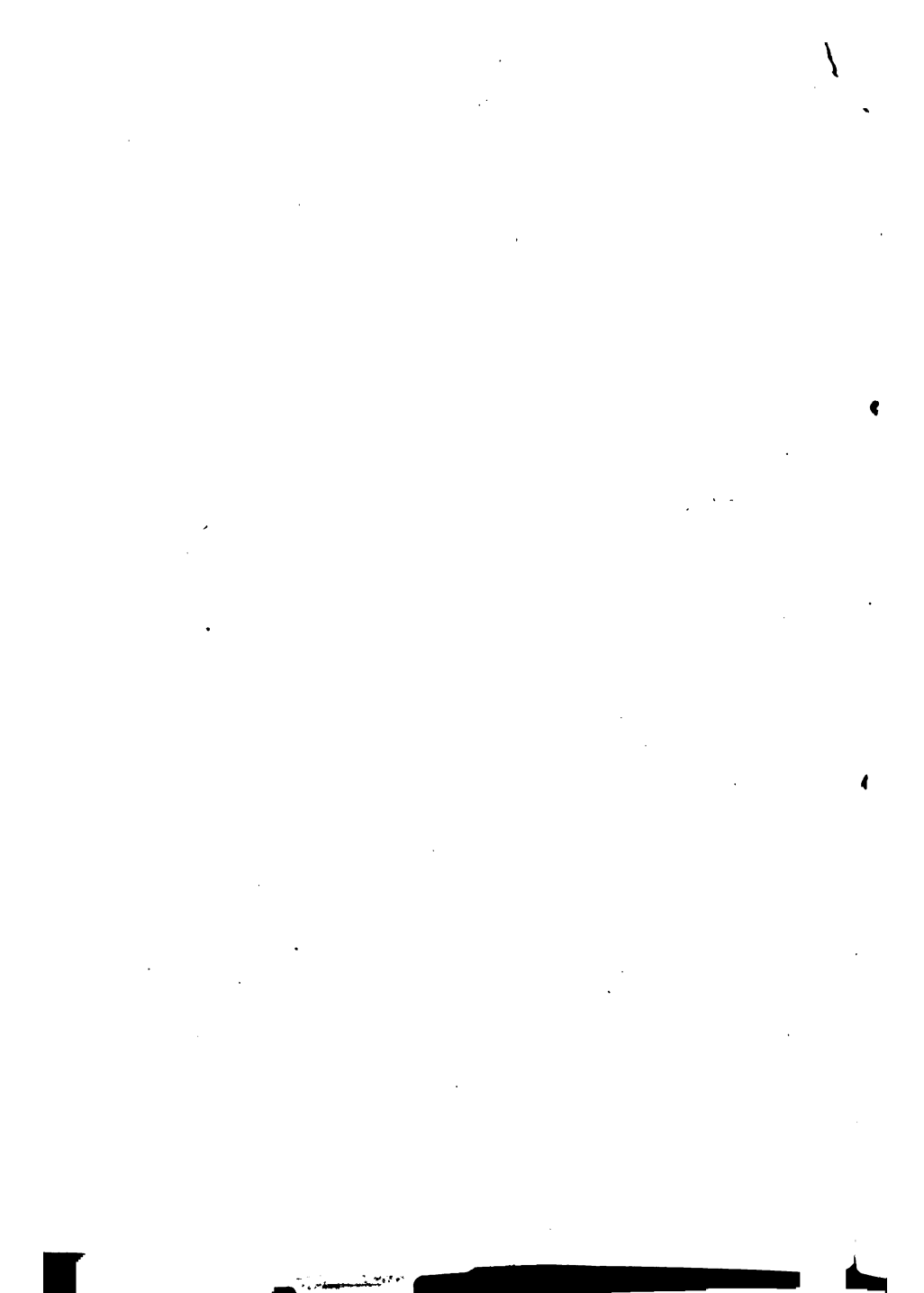
March 20, 1902.

(977)

TO THE
RIGHT REV. ANTHONY WILSON THOROLD, D.D.
LORD BISHOP OF ROCHESTER,

THESE PAGES
ARE INSCRIBED BY PERMISSION

IN TOKEN OF THE AUTHOR'S PROFOUND RESPECT FOR HIS
LORDSHIP'S HIGH CHARACTER AND OFFICE,
AND OF THANKFUL RECOGNITION OF HIS UNIFORM COURTESY
AND KINDNESS.



THE LAST PETITION

IN

THE LORD'S PRAYER.

BISHOP LIGHTFOOT, the greatest of our Scholarly Divines, in a series of letters addressed to the *Guardian*, has endeavoured to vindicate the revised rendering in the Lord's Prayer, 'Deliver us from the evil one,' on the ground of the (1) *diction of the clause itself*, (2) *the requirements of the context*, (3) *early exegesis*, (4) *theological propriety*. Before examining some of his arguments, I prefer to begin with what the Bishop has omitted.

I. *The Probability of the Case.*

I venture to think that any argument drawn from the *a priori* probabilities of the case, either in favour of the Revisers' alteration or against it, deserves consideration, if we are to take into account every portion of the evidence before us, and save ourselves from a partial view and a consequently erroneous opinion of the matter.

Taking up the argument from the probabilities of the case, it would certainly appear from the following considerations that the presumptions in favour of the authorised rendering, 'deliver us from evil,' are stronger than those in favour of the revised rendering, '*Deliver us from the Evil One.*'

(1) There lies a presumption against the masculine rendering '*The Evil One*,' as a designation of the Devil, and in favour of the neuter rendering '*Evil*,' from the fact that the Devil is not, according to the New Testament usage, *usually* styled '*the evil one*.' The Bishop himself admits that only in *seven cases* does the Greek word 'certainly or almost certainly' signify 'the evil one,' although we must add that in some of these cases the most authoritative commentators are at variance with Bishop Lightfoot, and apply the term to '*evil*,' abstract evil, and not to an *evil spirit*. On the other hand, the most *usual* designation of 'the evil one,' Devil or *διάβολος*, occurs, or rather recurs, more than *thirty times* in the Greek Testament, six times in the Gospel of St. Matthew alone, and, what is most to the point, it is the term used by our Lord at least *five times*. Another most *usual* designation for 'the evil one' is 'Satan,' which is

also used by our Lord no fewer than twelve times, and recurs no fewer than thirty times in the New Testament. Again, the term Beelzebub or Beelzebub occurs seven times. Of the *unusual* designations of the Devil, 'the evil one,' *ὁ πονηρὸς*, is certainly used only four times (once only certainly in St. Matthew—xiii. 19); 'the ruler of this world' (*ὁ ἄρχων τοῦ κόσμου τούτου*) is used three times; and 'the tempter' (*ὁ πειράζων*) is used twice. From these facts it is clear from the New Testament usage, to which the Bishop appeals, that the usual designation of the Evil Spirit is the Devil or Satan (Apoc. xiii. *ὁ καλούμενος ὁ Διάβολος καὶ ὁ Σάτανας*—the old serpent, *whose name* is the Devil or Satan). It is certainly at least more probable than otherwise that if our Lord had intended to designate the Devil in the Lord's Prayer, he would have adopted the *usual* designation of the devil and not the more *unusual*.

(2) Looking at the universal and undogmatic character of the Lord's Prayer, and of the Sermon on the Mount, of which it forms a part, and with which it is in perfect harmony, there lies a very strong presumption against the introduction of the dogma of Satan's personality. The universal Fatherhood of God, his *fatherly* love, and *fatherly* care for his *children*, is the keynote of the Sermon on the Mount, and in harmony with this the Lord's Prayer begins with an address to God as '*Our Father*.' Again, in the Sermon on the Mount we find no dogmatic teaching of the Satanic agency—it is the temptation of the *world* and the *flesh* rather than of the Devil that is suggested. The main topics presented besides the Fatherhood of God in the Sermon on the Mount are the distinct and detailed *evils* of hypocrisy, spiritual pride, want of trust in God's providence, the evils of covetousness, impurity, hatred, censoriousness, and not the assaults of the '*Evil one*' as such. From this exclusion of distinct Satanic agency and Satanic personality from the Sermon itself, we draw a further presumption against its introduction in the Lord's Prayer.

(3) Again, in the account of the Temptation by the evangelists, though the Devil is repeatedly named, he is in no single case styled '*the evil one*,' but *Diabolus* and *Satan*, in accordance with his usual designation. Now, if the devil had been styled '*the evil one*' in connection with our Lord's Temptation, described only a few chapters before, it would have formed a very strong presumption in favour of the revised rendering here, '*the evil one*,' connected as the term is in the Lord's Prayer with the preceding clause, '*lead us not into temptation*'; but as the designation of the Devil used in the account of the Temptation is not used in the Lord's Prayer, the presumption is clearly against '*the evil*' having any special and distinct reference as a term of designation for the Tempter.

(4) There is also a strong presumption in favour of the neuter rendering, and a corresponding one against the masculine

rendering, drawn from the fact that in modern Greek the rendering is undoubtedly neuter and not masculine. It is ἀπὸ τοῦ πονηροῦ, 'from the evil,' and not ἀπὸ τὸν πονηρὸν, 'from the evil one.' This is one of the many cases in which modern Greek helps us to solve many problems in the Hellenistic Greek of the New Testament—a consideration which ought to have weight with so eminent a scholar as Bishop Lightfoot.

I am aware that the presumptive evidence is in each of these four cases not of any great weight, but their combined weight certainly should have some effect in turning the scale where the evidence from other sources is so evenly balanced.

Let us now examine Bishop Lightfoot's arguments from the diction of the clause itself, and from the requirements of the context.

The Diction.

The clause runs, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, 'but deliver us from the Evil [One].' Let us look at these words one by one, and test the arguments drawn from them by the Bishop.

(1) As the Bishop himself dismisses the force of ἀλλὰ, 'but,' for consideration in connection with the context, I shall follow his example in postponing its discussion. ῥύσαι, 'deliver,' the Bishop admits, is consistent with the *neuter* rendering of the disputed passage. From the verb itself, therefore, no argument can be drawn in favour of or against the revised rendering. But, says the Bishop, the preposition here, ἀπὸ, suggests 'naturally' a *person*. This is not so, for (a) we have no evidence that the *natural* reference of ἀπὸ is to a *person* rather than to a *thing*; (β) and even if we had, it is well known that the natural and proper force of prepositions, as of other words in Greek, is modified by their correlation to and collocation with other words in the sentence. (γ) According to 'the usage of the New Testament writers themselves, who must here hold the foremost place as an authority,' we find that ἀπὸ is not used by the New Testament writers so frequently with reference to *persons* as the Bishop contends, but rather with reference to *things*. In St. Matthew's Gospel alone we find ἀπὸ used more than seventy times of *things*, and only about thirty times of *persons*, as will be seen by a reference to Bruder. (δ) Again, if we combine the preposition and the verb together, as in the disputed passage before us, the Greek Testament usage, to which the Bishop appeals, is again in favour of a reference to *things* rather than to *persons*, and so in favour of the *neuter* and against the *masculine rendering*; for we find that ῥύεσθαι ἀπὸ is used of *things* three times—Matt. xxvii. 43 (where the *object* is clearly ἀπὸ τοῦ σταυροῦ), 1 Thess. i. 10 (ἀπὸ τῆς ὀργῆς), 2 Tim. iv. 18; on the other hand, we find only two passages (Rom. xv. 31 and 2 Thess. iii. 2) where the verb

ρῦσθαι used with *ἀπὸ* refers to *persons*. Moreover, if we take the verb *ρῦσθαι* in connection with the cognate preposition *ἐκ*, which so frequently goes along with it, we find that this combination in the Greek Testament writers refers *seven* times to things, and scarcely once, if at all, to *persons*. It is clear then from 'the New Testament usage' that the verb *ρῦσθαι* (to deliver), when used with the prepositions *ἐκ* and *ἀπὸ*, which denote *separation*, refers rather to things than to persons; so that we are justified by New Testament usage in taking the object of the verb here to be 'evil' and not 'the evil one,' the *neuter* and not the *masculine*. (c) Again, in 2 Tim. iv. 18, already quoted, we have not only the combination of the verb and preposition *ρῦσθαι ἀπὸ*, 'deliver from,' as in the last petition of the Lord's Prayer, in distinct reference to a *neuter object*—*καὶ ῥύσεται με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ*—but we have the word *πονηροῦ*, which occurs in the Lord's Prayer, as well as an allusion to the kingdom of heaven and a doxology—'the Lord will deliver me from every evil work, and will save me into his heavenly kingdom, to whom be the glory for ever and ever, amen.' In confirmation of this view of St. Paul's allusion to our Lord's Prayer, we may note that it is quite characteristic of St. Paul to describe and repeat the very words of our Lord, as for example when he describes and almost echoes our Lord's words by telling us to feed our enemies, and give them drink when thirsty, and describes *death* as a *sleep*, and speaks of the seed that is not quickened unless it die; and further, we may note by the way that an ancient, if not the most ancient, authority for the doxology itself, namely the first Syriac version, reads only 'for thine is the kingdom and the glory, for ever and ever, amen,' omitting 'the power,' just as St. Paul here omits it.

(2) With respect to *τοῦ πονηροῦ*, and its *neuter* or *masculine* force here, the Bishop maintains that the stress of the argument from diction rests on the use of *ὁ πονηρὸς* and *τὸ πονηρόν* in the Greek Testament. Now the Bishop quotes (i.) *seven* passages where the term ('evil') in the Greek is certainly or almost certainly *masculine*.

Matt. xiii. 19 : ἔρχεται ὁ πονηρὸς καὶ ἀρπάξει τὸ ἐσπαρμένον.

Matt. xiii. 38, 39 : τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ διάβολος.

Eph. vi. 16 : πάντα τὰ βέλη τοῦ πονηροῦ [τὰ] πεπυρωμένα σβέσαι.

1 John ii. 13, 14 : ὅτι νενικήκατε τὸν πονηρὸν . . . καὶ νενικήκατε τὸν πονηρόν.

1 John iii. 12 : οὐ καθὼς Κεῖν ἐκ τοῦ πονηροῦ ἦν.

1 John v. 18 : ὁ πονηρὸς οὐχ ἁπτεται αὐτοῦ.

1 John v. 19 : ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.

(ii.) Passages where it is *neuter* :

Luke vi. 45 : ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς [ἄνθρωπος] ἐκ τοῦ πονηροῦ [θησαυροῦ τῆς καρδίας αὐτοῦ] προφέρει τὸ πονηρόν.

Rom. xii. 9 : ἀποστνγούντες τὸ πονηρόν.

(iii.) Passages where the meaning is doubtful or doubted :

Matt. v. 37 : τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.

Matt. v. 39 : ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ, ἀλλ' ὅστις σε ῥαπίζει κ.τ.λ.

John xvii. 15 : οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.

2 Thess. iii. 2, 3 : ἵνα ῥυσθώμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων, . . . πιστὸς δὲ ἐστὶν ὁ Κύριος, ὃς στηρίζει ἡμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ.

(1) Now, in his first category—that of passages where 'the evil one' is 'certainly or almost certainly' designated—the Bishop has placed two passages at least—1 John iii. 12, 1 John v. 19—wherein scholars differ from the Bishop's view, and where the very form of expression renders the allusion doubtful. In this category we find only three passages out of seven where the form of presentation leaves the *masculine* rendering undoubted, and the allusion 'to the evil one' unambiguous.

(2) In the second category the Bishop quotes only two passages out of three, at least, where the form of presentation, as well as the sense of the passage, leaves us no alternative but to accept the Greek word for 'evil' in its *neuter* sense. The first passage is very important as not only occurring in the Sermon on the Mount, and therefore uttered by our Lord, but as giving, according to the best text, ὁ πονηρὸς, in the sense of 'the evil man,' not 'the evil spirit,' but to this I shall refer afterwards ; and the second passage, Romans xii. 9, is important as disproving the Bishop's assumption that τὸ πονηρόν is not used as an equivalent for ἡ πονηρία, abstract *evil*. The Bishop, as I have hinted, omits altogether from the category of the certain usage of the neuter Matt. v. 11, εἰπῶσι πᾶν πονηρόν, 'they speak *all manner of evil*.' Here we have the neuter of the word used as *substantive* in the sense of 'evil,' even without the article, the absence of which is naturally accounted for by the construction with the qualifying adjective, πᾶν πονηρόν = 'all evil' or 'every evil,' while πᾶν τὸ πονηρόν would be 'all the evil,' or the 'whole of the evil' (referring to some particular and special evil). The Vulgate renders by 'omne malum'—'all evil,' not 'totum malum'—'the whole of the evil.' Our Revisers follow the A.V., 'all manner of evil,' rather inaccurately, translating as if the Greek word were παντοῖον, 'all manner of.' Analogous to this omission of the Bishop's is his apology for excluding 1 Thess. v. 22 from his category of the neuter usages, where the Greek runs ἀπὸ παντὸς εἶδους πονηροῦ ἀπέχεσθε, keep yourselves off from every form of evil. Here the Bishop contends that it is difficult to take πονηροῦ as a *substantive*. The answer is :

(1) The Revisers and the A.V. alike saw no such difficulty, nor did the Geneva translators, who render it *all manner of evil*. (2) The absence of the article is accounted for by the analogous N.T. usage (Heb. v. 10-14), where we have *καλοῦ* for the good, *κακοῦ* for the bad.

(3) In the third category of passages, 'where the meaning is doubtful or doubted,' the Bishop places four passages. In two of these passages *ὁ πονηρὸς* clearly refers, according to high authorities, to 'the evil man,' designated by the context, and not to 'the evil spirit.' In the first of these (Matt. v. 37) the *constructive parallelism* which pervades the Sermon on the Mount as well as other discourses of our Lord, as recorded by St. Matthew, prepares us to expect the *neuter* rather than the masculine at the close of the clause, to harmonise with the *neuter* of the beginning. 'That which is more than these is from that which is evil.' Nor is it beside the question at issue to notice the fondness of St. Matthew for *neuter* forms, such as *τὸ ῥηθὲν*, *τὸ ἀγιον*, &c. Again, St. Matthew's usage of *τὸ περισσόν* for *ἡ περισσεια* explains his usage of *τὸ πονηρὸν* for *ἡ πονηρία*. In one of these doubtful cases—Matt. v. 39: *μὴ ἀντιστῆναι τῷ πονηρῷ*—the Bishop himself admits our contention, 'since,' he says, 'the evil man is suggested by the word following;' while in 2 Thess. iii. 2, 3—*ἀπὸ τοῦ πονηροῦ*—the doubt expressed by commentators lies rather between a reference to 'evil' in general or to 'the evil man' implied in the context—*ἀπὸ τῶν ἀσέπων καὶ πονηρῶν ἀνθρώπων*—and not so much between such an interpretation and that of 'the evil one'—i.e. the Devil.

Here three particular points, which go far to qualify the Bishop's argument for the masculine rendering in the Lord's Prayer, should be noticed.

(1) The adjective *πονηρὸς* is used by our Lord at least *twice* more often to qualify *things* than persons.

(2) It is used repeatedly in the New Testament to qualify *men*, the evil man as opposed to the good man, as in the very quotation the Bishop supplies from Luke vi. 45: *καὶ ὁ πονηρὸς (ἄνθρωπος) ἐκ τοῦ πονηροῦ (θῆσαντοῦ τῆς καρδίας αὐτοῦ) προφέρει τὸ πονηρὸν*. If so, then even if we admitted the masculine gender of *τοῦ πονηροῦ* in the Lord's Prayer, it would not necessarily prove the Bishop's case that 'the evil spirit' was referred to, but would only add very strongly to the *probability*.

(3) The term *ὁ πονηρὸς* is, as already shown, a most *unusual* designation for the Devil in the Greek Testament, and, as we shall show, only justified by the context. Now, if there is something in the context of the passages wherever it is used as such a designation to warrant its introduction, and there is no such warranty in the Lord's Prayer, it seems not unreasonable to suppose that there is no such designation of the Devil as is understood in the Lord's Prayer by the term *τοῦ πονηροῦ*. On this principle let us examine Bishop Lightfoot's seven cases, where he assumes there is an undoubted, or almost undoubted,

reference to 'the *evil one*' in the Greek words used. (α) In Matthew xiii. 19, we are previously prepared by the context for *ὁ πονηρὸς*, in the sense of 'the evil one,' or 'that evil one,' as an allusion to *Satan*, otherwise Beelzebub, as our Lord 'on *that day*' had healed one possessed with a *devil*, and had repulsed the charge that He cast out devils by *Satan*, or Beelzebub, the prince of the devils.

(β) In Matthew xiii. the very nature of the Parable of the Tares, sown by 'the *enemy of man*,' here designated by name as the Devil (*ὁ διάβολος*), prepares us to take τοῦ πονηροῦ in the sense of 'the *evil one*,' or 'that evil one.'

(γ) In Ephesians vi. 16 we are prepared to accept τὰ βελῆ τοῦ πονηροῦ as 'the darts of the evil one,' as the immediate context tells us to take the whole armour of God to make good our stand against the methodical attacks of the devil (τὰς μεθοδείας τοῦ διαβόλου).

(δ) In 1 John ii. 13, 14, the Devil is spoken of as 'the evil one' in evident contrast to 'Jesus Christ the *righteous*' one of verse 2.

(ε) In 1 John iii. 12 the *threefold* mention of the Devil (*ὁ διάβολος*) in the verse 8 preceding, makes it more than likely that ἐκ τοῦ πονηροῦ refers to 'the *evil one*,' and still more likely as it stands in marked contrast with ἐκ τοῦ θεοῦ of verse 9, but the mention of the Devil by name (*ὁ διάβολος*) quite prepares us for the allusion to him as 'that *evil one*.'

(ζ) In John v. 18, 19, 'the *evil one*,' as the Bishop admits, is a proper antithesis to 'the true God' in the context, truth and goodness being with St. John the antitheses of *evil*.

Now neither in the Lord's Prayer, nor in the Sermon on the Mount, of which it forms an integral part, have we any mention, as in the cases pointed out, of the Devil by name, and scarcely an allusion to him, therefore there is no ground, as in the cases cited, for understanding τοῦ πονηροῦ in the sense of 'the *evil one*.' Nor is there anything in the Prayer itself or its connection with the Sermon on the Mount to justify, as in the cases cited, our acceptance of the Greek words in the sense of the 'evil one.' It seems clear, then, that the only faithful rendering of τοῦ πονηροῦ is 'the *evil*,' not 'the evil one,' for the superadded 'one' is unwarranted by the Greek, which gives only *two* Greek words, not *three*, and is further unwarranted by the context, for there is no previous mention of the 'evil one,' and further unwarranted by the usage of the New Testament writers themselves, as we have shown, in connection with the verb here used, as well as by the application of the term 'evil' to things and not to persons, considerations which should clearly determine the force of the passage before us.

Before examining Bishop Lightfoot's argument as drawn from the context I wish to point out (1) that he does a double injustice to the natural sense of the word πονηροῦ by limiting it not only to *moral evil* but to the embodiment of all moral evil, as

in 'the evil one.' The word naturally comprehends evil, or rather *trouble* (*πόνος*) of all kinds, moral, material, temporal, and eternal, past, present, and future. The old rendering 'evil' does comprehend all that the Greek naturally and properly expresses, but the new rendering 'the evil one' limits the meaning of the Greek to a special form of evil, and for such a limitation it is certainly incumbent on the innovator to vindicate the innovation. (2) By rendering *τοῦ πονηροῦ* 'the evil one' the Revisers are in effect not *translating* but *interpreting*. They are reading into the Greek what they do not literally find in the Greek. It may be, and indeed has been, objected to this, that all translation is interpretation, carrying with it necessarily the translator's own bias and point of view, however unconsciously, and that to translate 'evil' here is only another *ex parte* interpretation. Not so, for 'evil,' as the more comprehensive term, does not exclude 'the Evil one,' or any spiritual evil, but 'the evil one' does exclude all evil, except spiritual evil, and that *personified*, and is, therefore, a *partial* and *one-sided interpretation*, and not a *translation*. Here we will venture to quote the high authority of Sir Edmund Beckett, in his remarkably able work just come to hand.

Moreover, no translators are required, nor have any right, where it is not necessary, to make an interpretation of any ambiguous or general words, for which an equally general translation can be given. For all practical purposes we must treat the *τοῦ πονηροῦ* as original, whether the Bishop's suggestion that the Prayer may have been originally spoken in Greek to the multitude is accepted or not. But it is not impossible that our Lord may have repeated it in Greek more privately; and it is not only possible but certain that the ambiguity or generality of *πονηροῦ* was as well known to the Holy Ghost and the Evangelists as it is to us; and yet there it is. If we were intended to pray for deliverance only from the Evil one, and not from all evil, every day, I do not see how it is possible to doubt that we should have been plainly told so. Nothing could have been simpler than to say *διαβόλου* instead of *πονηροῦ*. It is no answer that *πονηροῦ* is used in other places where it is either equally doubtful or certainly means *διαβόλος*. For where it is certain it takes care of itself; and in not one of the doubtful texts does it practically signify which it means. Here it plainly does signify. If 'evil' excluded 'the evil one,' the Revisers might say *that* translation interprets it as much as theirs: but it does not. Everybody remains at liberty to interpret it for himself, or to think of the devil as being included in all evil—personal, concrete, abstract, physical, spiritual: for *τοῦ πονηροῦ* and 'evil' are wide enough to include them all. As the Bishop himself says, the tempter is brought to our thoughts just before by 'temptation.' On the other hand, the argument that the devil is the author or cause of all evil asserts much more than we know; and it is quite out of the question to expect it to be tacitly received. To insert him there leaves the Prayer without any general petition against evil, though it begins with asking for all manner of good.

(3) But, even if we take *πονηροῦ* here as masculine, it is rather *interpretation* than *translation* to render it, in the absence of evidence to support the rendering, 'the evil one,' as the natural and general meaning of the term as used in the Greek Testament and elsewhere is the *evil man*, and not 'the evil spirit.' The term *ὁ πονηρός* is either *generic* or *specific*—it means either the man that is evil generally, or the evil one specifically. Now if the term is *specific* in the Lord's Prayer (granting the masculine gender, for sake of argument) we have a right to expect that such a usage would comply with the characteristic conditions of a specific usage, as in other cases of adjectives used with the article as substantives, or with a substantive understood, which presuppose that the special objects or persons alluded to by the specific term are either so well known that they need not be more distinctly designated, or that they have been already so distinctly designated in the context. Take, for example, St. Matt. xxv., the Parable of the Ten Virgins, where the term Virgins, *παρθέναι*, is mentioned in the early part of the Parable, but *understood* with the *descriptive adjectives* acting as substantives—ver. 8: *αἱ δὲ μωροὶ τοὺς φρονήτους εἶπον*—'but the foolish said unto the wise;' or, 'those foolish ones said unto those wise ones' (already mentioned). Now it has been shown, with respect to *ὁ πονηρός*, that it does not fulfil these conditions of a specific term to designate the Devil, for it has no such warranty in the context or text of the Lord's Prayer or Sermon on the Mount in the way of *allusion*, and it has certainly no warranty from N. T. usage as the *usual* and well-understood designation of the Devil. When the term *ὁ πονηρός* is used of the Devil, the very nature of the context justifies this description, rather than designation, of 'the evil one,' as we have shown already—a justification conspicuous for its absence in the Lord's Prayer. Nor should we forget that in all such cases the conception of the Devil's *personal agency for evil* is the *leading conception* of the writer. It is the *evil one* that taketh away the *good seed sown* (Matt. xiii. 1). It is the *evil one* that *assaults* (Eph. vi. 16; John ii. 13, 14). Whereas in the Lord's Prayer the only conception of *personal agency* present is that of God, and not of the Devil.

The Context.

Bishop Lightfoot argues as follows from the context of the Lord's Prayer: 'If the tempter is mentioned in the second clause, then, and then only, has the connection *μὴ . . . ἀλλὰ . . .* its proper force. If, on the other hand, τοῦ πονηροῦ be taken as neuter, the strong opposition implied by these particles is no longer natural, for 'temptation' is not coextensive with 'evil.' We should rather expect in this case, 'And deliver us from evil.' Several of the Fathers remark that St. Luke omits the last clause *ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*, because he gives the

prayer in an abridged form, and this petition was practically involved in the other. The comment is just, if τοῦ πονηροῦ be masculine, but not so if the neuter be adopted. Thus the context decidedly favours the masculine. Nor is it an insignificant fact that only two chapters before the Evangelist has recorded how the Author of this prayer found Himself face to face with temptation (iv. 1, 3), and was delivered from the Evil One.'

It may be replied—(1) That 'the proper force' of the connection $\mu\eta$. . . (do not) ἀλλά—'but' may hold good, as far as Greek usage goes, as well as the sense, by the rendering, 'Lead us not into temptation, but deliver us from evil' (from *all evil*, or from the *evil* to which we are tempted, or by which we are tempted), quite as much as by the rendering 'Lead us not into temptation, but deliver us from the evil one, or the tempter.' To assume that 'if the tempter is mentioned in the second clause,' then, and then only, have the contrasting particles their proper force, is to assume a rule of interpretation not according to Greek usage. For, according to this usage, the contrasting particles either contrast the words before which they immediately stand, or the two clauses of the same sentence, or the two sentences in immediate connection. In St. John viii. 51 Jesus says, 'I have *not* a devil, *but* I honour my Father,' where the force of the contrasting particles might be rendered, 'I have not a devil, but (what is quite another thing, ἀλλὰ = ἄλλο) I honour my Father.' Here the two clauses are contrasted together. So too in St. Matthew xiii. 21, 'It hath *not* root in itself, *but* endureth for a time,' i.e. 'but (what is quite another thing) it lasts for a short time.' So too the contrasting particles in the Lord's Prayer point to a contrast of clauses, 'lead us not into temptation,' but, what is *quite another thing*, 'deliver us from evil.'

(2) The Bishop's argument here virtually implies that there is no 'temptation' except from 'the evil one,' against the teaching of Holy Scripture and his own Church, that we may be tempted by the *world*, and the *flesh*, as well as the Devil. The Bishop forgets 'the *sin that dwelleth in me*,' 'the *iniquity of the flesh*,' and the strong language of St. James, that a man is tempted of his own lust. It is not a little singular that St. Chrysostom, whom the Bishop quotes in favour of his own rendering 'the evil one,' writes in one of his homilies, 'Many sin *without the devil*. He does not do everything, many things come of our own slothfulness.'

(3) The fact that 'temptation,' is not only not coextensive with 'evil,' but actually a blessed thing as St. James shows, under certain conditions, and further that the Greek word means simply and properly 'trial,' rather suggests that 'the tempter is not mentioned in the second clause,' so that the force of the contrast might be better expressed—'Lead us not into *trial*, but, if we are led into it, deliver us from *its evil*.'

(4) The Bishop's argument from St. Luke's omission of 'Deliver us from evil,' on the ground of its being practically involved in the preceding petition, according to the view of some of the Fathers, proves too much, for only a little before delivering the Lord's Prayer its Divine Author warned His disciples against 'vain repetition' and 'much speaking' in prayer after the Heathen fashion. Now if the petition 'deliver us from evil' was practically involved in the previous petition, as the Bishop implies, then our Lord, by repeating a petition which was already practically made, was not only guilty of the very fault against which He warned His disciples, but He deviated from that most characteristic feature of the prayer, observed in every other petition, its simplicity and terseness of expression, and the absolute distinctness and comprehensiveness of its petitions. 'When,' says Bishop Andrews, 'we pray we be led not into temptation, we desire that we do *no evil*; when we pray that we may be delivered from evil, we pray not to *suffer any evil*.'

(5) Again, if we look to the New Testament usage, to which the Bishop appeals, and more especially to our Lord's words elsewhere—as in Matt. xxvi. 41; Mark xiv. 38; Luke xxii. 40 (μη εἰσελθῆτε εἰς πειρασμόν, 'Enter not into temptation'), we shall find that, so far are they from 'suggesting at once the tempter,' according to the Bishop's surmise here, they suggest rather 'the evil' of temptation from within, for our Lord adds as a reason for His warning, 'the spirit is willing, but the *flesh* is weak,' just as St. James (i. 14) declares that 'the evil man is *tempted*, when drawn away and ensnared by *his own lust*.'

(6) If the term 'temptation' 'naturally suggested the 'tempter,' according to the Bishop, and nothing but the tempter, we venture to say that it would be more natural to suppose for several reasons that we should not have had 'the evil one,' but 'the tempter,' in the text of the Lord's Prayer. (a) This would further have been in direct accordance with New Testament usage of the cognate word, as in 1 Thess. v. 5, 'the tempter tempted you' (ἐνέπειρεν ὑμᾶς ὁ πειράζων). (β) It would have been only in harmony with the analogy of the cognate and quasi-cognate character of our Lord's words as recorded in the Gospels, and specially in the Sermon on the Mount, of which this prayer forms a part, just as we find Matt. v. 19, ἐντολῶν ἐλαχίστων, ἐλάχιστος κληθήσεται—these *least* commandments, shall be called *least*; v. 35, ὑποπόδιον τῶν ποδῶν αὐτοῦ—the *footstool* of his feet' (see also vi. 16, 19, &c.; vii. 1). But what is more to the point is this, that this very cognate usage occurs in the Lord's Prayer itself, and in the very petition preceding the last, where the English exactly renders the Greek, 'Forgive us our *trespasses*, as we forgive them *that trespass* against us.' Here then '*trespasses*,' which suggested 'that trespass' of the succeeding clause, is expressed in a cognate term, whereas in the last petition, had 'temptation' suggested 'the tempter' as a personal agent, we

should by analogy have had the cognate term '*the tempter*,' which is used elsewhere of the Devil, than which nothing could have been more appropriate, nothing more in keeping with the *norma loquendi* of our Lord.

(7) If in the Temptation of our Lord, to which the Bishop alludes as going a little before the Sermon on the Mount, the tempter had been called '*the evil one*' by our Lord or by the narrator, his remarks would have had much argumentative force; but from the fact that no such term as '*the evil one*' is given to the Devil in *any account* of our Lord's temptation, the presumption is strongly against any special allusion in this case to him in connection with the term *temptation*. For what are the facts? Our Lord designates and addresses the Devil as '*Satan*,' not as '*the evil one*'; and the Evangelists, in every case where the Temptation is described, designate the Devil as Diabolus or Satan, except once, when he is spoken of as '*the tempter*,' ὁ πειράων, and most naturally in their account of the Temptation, but only after the designation of the Devil as Diabolus, while in no case is he designated '*the evil one*.'

(8) Now, in the Jewish Liturgies described by Dean Prideaux and others, on which the Lord's Prayer is said to be based, the sixth petition, which pleads for the forgiveness of sin, is followed by a prayer, not for deliverance from '*the evil one*,' but from '*all affliction*,' and for redemption with a perfect *redemption*, 'for thy name's sake.' It is remarkable that there is no mention of the Devil. Here I may add the testimony of the learned John Gregory, which, though different in detail, comes to the same conclusion:—

Note that our Lord gathered up His form of prayer out of the traditions of the Elders. It must not seem strange to you: if you know how to consider of it, you will perceive that nothing could be more purposely done.

That it was so will be easily evident from this re-collection out of their own euchologues. '*Pater noster qui es in caelis, fac nobis gratiam. Nomen tuum, Domine Deus noster, sanctificetur, et memoria tua glorificetur in caelo desuper et super terram infra.*'—*Seder Tephill. Lusitan.* p. 115. '*Regnum tuum regnet super nos in seculum, et in aeternum.*'—*Sepher Hammussar.* 49, 1. '*Pii priores dicebant, Remitte et condona omnibus iis qui vexant me.*'—*Com. in Pirke. Avoth*, fol. 24. '*Ne inducas nos in manus tentationis, sed libera nos ab occurso mali.*'—*Seph. Hammussar*, 9, 12. כִּי הַמַּלְכִּית שְׁלֹךְ הָיָא וְלַעֲוִיִּים עַד חַמְסִין בְּכַבּוּד regnum, et regnabis gloriosè in secula seculorum,' i.e.—

'Our Father which art in heaven, be gracious unto us. O Lord our God, hallowed be Thy name, and let the remembrance of Thee be glorified in heaven above and upon earth here below. Let Thy kingdom reign over us now and for ever. The holy men of old said, Remit and forgive unto all men whatsoever they have done against me. And lead us not into temptation, but deliver us from the evil thing. For thine is the kingdom, and Thou shalt reign in glory (or power) for ever and for evermore.'

The Argument from the Catechism, the Liturgies, and the Versions.

As the arguments of Bishop Lightfoot from the ancient Liturgies have been amply answered by Canon Cook, and those drawn from the ancient versions have been indirectly answered by Dr. Malan, I have very little to add to what has been so ably urged by authorities so eminent.

Bishop Lightfoot's quotation from the Catechism, that we desire in the last petition of the Lord's Prayer our Heavenly Father to keep us 'from our *ghostly enemy*' and 'from all sin and wickedness,' is anything but a fair vindication of the *restricted and exclusive* rendering of the Revisers' '*from the evil one*,' which applies 'to our *ghostly enemy*,' and to him alone, and not 'to all sin and wickedness,' whereas the old rendering of the Authorised Version, and of every version in our language before it for a thousand years—'from *evil*'—comprehends '*the evil one*,' and 'all sin and *wickedness*,' and is in perfect harmony with the petitions of our Litany, 'From all evil and mischief; from sin, from the works and assaults of the devil—from all the deceits of the world, the flesh, and the devil.' It is not outside of the question to note that the Litany of the Church of England here follows the Liturgical petitions of the Early Church, in *paraphrasing* the last petition in the Lord's Prayer—'*Deliver us from evil*'—and extending it to all kinds of evil. In St. Mark's Liturgy, for example, there is a prayer for deliverance from all *envy*, all fear, all *temptation*, all *satanic influence*, all plotting against us of *evil men* (*πονηρῶν ἀνθρώπων*) as well as deliverance from '*the evil one* (*τοῦ πονηροῦ*) and all his works.' So in the Liturgy of St. James the petition is to be delivered from all tribulation, anger, danger, necessity, the assaults of *our enemies* ('ghostly and bodily').

The ancient Liturgies, according to the Bishop, are '*most valuable witnesses*,' and accordingly he quotes the Greek Liturgies of St. James, St. Mark, and the Latin Liturgy of Adeus, to show that these Liturgies are in favour of the masculine rendering; and observes: 'The meaning of the first and third is obvious. The first paraphrases "deliver us from the Evil One and his works, from all his insolence and plotting"; the third, "deliver and save us from the Evil One and his hosts." The second is not quite so explicit; but its bearing is obvious. The explanation of *ἀπὸ τοῦ πονηροῦ* appears in the words, "Thou hast given us power to tread upon serpents and scorpions, and upon all the power of the Enemy."'

Now it may be answered (1) that it is rather inconsistent of the Revisers to have laid so much stress on the Liturgies in interpreting the Lord's Prayer in its last petition, and to have rejected their authority for the admission of the Doxology, for,

if they are valuable witnesses for the one, why not for the other? (2) The occasional interpretation of *ὁ πονηρός* as 'the Evil One' in some of the Liturgies is in some degree explained by the too prevalent belief in demoniacal possession, at a time when every lunatic and silly creature was supposed to be possessed by the evil one. 'Liturgies grew by accretion and development,' says the Bishop, and in the expansion of the Lord's Prayer called embolismus the development of the superstition of the day naturally found its expression, and especially in the Eastern Church, from which the Western was comparatively free, and so, as the Bishop reminds us, 'The Latin-speaking people embodied in their Eucharistic service the interpretation ("evil," not "the evil one") which appears in the Latin Fathers from Augustine onwards; and so the embolismus of the Western Church was as comprehensive as the Lord's Prayer itself, being "*Libera nos quæsumus, Domine, ab omni malo*"—"Deliver us, we pray thee, O Lord, from all evil." (3) Now the embolismus, which the Bishop contents himself with describing mainly as an expansion of the last petition, is far more adequately thus described by a writer on Embolisms in Archdeacon Cheetham's most valuable Dictionary of *Christian Antiquities*. 'An inserted or intercalated prayer, the name given to the prayer which, in almost all ancient Liturgies, follows the Lord's Prayer, founded on one or both of the two last petitions. It is so called because it is interposed here, and what had been already asked in the Lord's Prayer is expanded, and it is more clearly expressed what evils we seek to be delivered from, viz. past, present, and future, together with the saints by whose intercession we strengthen our prayer, viz. the B. V. St. Mary, St. Peter, St. Paul, and St. Andrew (Bona, *Rev. Liturgy*, ii. c. 15 and 2). Amalarius (A.D. 816) says of it, "in consummatione orationis venit clausula universas petitiones et preces nostras collecta brevitate concludens." (4) The Liturgy of St. James does not, as the Bishop seems to assume, limit the term "evil" in the Lord's Prayer to the "*Evil One*" for even in the embolismus of St. James's Liturgy the prayer is "to be delivered from the *Evil One*," and "*from his works*." So in the liturgy of Adcæus the Evil One is not mentioned alone, though all evil in one sense is the work of the Evil One, but "*with his hosts*." Again, in the early part of St. James's Liturgy occurs the prayer, "*Deliver us from every diabolical temptation and human temptation*; for we are not able, without Thy help, to overcome the things that oppose us." The words *ῥῆσαι ἡμᾶς ἀπὸ παντὸς πειρασμοῦ διαβολικοῦ τε καὶ ἀνθρωπίνου* clearly show that according to this very Liturgy the mind of the Church did not limit temptation to evil to the *Evil One*, and, further, did not limit "*the evil*" to be prayed against "*to the Evil One*." In the same liturgy prayer is made for

deliverance from the flesh, the world, and devil, "from polluting lusts, from the deceit of the world, from the activity of the Devil, and from every evil work" (ἀπὸ μαρῶν ἐπιθυμιῶν καὶ κοσμικῆς ἀπάτης καὶ πάσης διαβολικῆς ἐνεργείας, καὶ ἀπὸ παντὸς πονηροῦ πραγμάτων). In no case does the Liturgy of St. James set forth "the *Evil One*" apart from other forms of *evil*, not even in the expansion of τοῦ πονηροῦ, while in some passages "evil" (πονηρόν) is depicted as something *distinct* from the "*Evil One*."

To this I add the high authority of Canon Cook, who, in his masterly reply to Bishop Lightfoot in dealing with the Liturgies, writes: 'Two points are specially to be noted with regard to this portion of the Liturgies. 1. It comes after the Lord's Prayer, to which it gives a practical application—an application, however, which, in the Liturgies of St. James and St. Mark, differs both in form and substance not only from the Western Liturgies, but from those used in other Eastern Churches. It is, therefore, the portion in which changes might be and were probably made, expressing devout subjective convictions, and not affecting any settled point of ritual observance. 2. The Embolismus does not appear to have formed part of any of the earliest Liturgies. Its very name intimates that it was an intercalation. We have full notices of the forms in use throughout the East before the fifth century, in the catechetical discourses of Cyril of Jerusalem, in other early writers, and in the homilies of Chrysostom quoted by Palmer and other authorities on questions of ritual. They all mention the use of the Lord's Prayer, of which Cyril gives a full exposition, but in none of them is there any reference to an Embolismus. None is found in two ancient Liturgies, those of Chrysostom and Basil, in general use about the tenth century. In the Western Liturgies it differs altogether in form, being on the one hand much shorter, on the other giving a different exposition of the last petition in the Lord's Prayer; in the Roman and Ambrosian rites (quoted by the Bishop) it stands thus—"Libera nos quæsumus Domine ab omni malo." That which I have quoted (see *Letter*, p. 17, note) takes the same view, the view which, as the Bishop has shown, was universally accepted by the great Churches of Western Christendom after the time of Augustine, which, in my opinion, was the only one known in these Churches from the first preaching of the gospel. The remarks which I have made upon the Liturgy of St. James apply with even greater force to that which bears the name of Mark, in which whole pages of late interpolations will be found in Neale's *Tetralogia*. As might be expected, that Liturgy and the Coptic of uncertain date—not later than the seventh century, but probably not much earlier in its present form—bear strong marks of the influence of Origen and of his followers in the Alexandrian school.'

(5) Now the Liturgy of St. James, on which the Bishop

lays so much stress, was interpolated out of the Liturgy of the Church of Constantinople, which according to Chrysostom not only habitually prayed for those afflicted with evil spirits, but even recognised a regular body of 'exorcists' as part of its organised ministry! Now if the *ascetic* spirit of one corrupt age in the Church actually interpolated '*fasting*' into the Sacred Text as an accompaniment of prayer, it is not to be wondered at that an age of exorcism, interpreted 'the Evil' of the Lord's Prayer too exclusively of the '*Evil One*.'

(6) The Liturgy of St. Mark gives prominence to this interpretation of τοῦ πονηροῦ in a personal sense as 'the Evil One,' because in this Liturgy a marked prominence is given to the condition of those troubled with unclean spirits, as we see by such prayers as these, τοὺς ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλουμένους ἰάσαι—'Heal those who are troubled by unclean spirits.' But that the *evil* of the Evil One was not to the mind of the early Church the *exclusive* meaning of the petition 'Deliver us from the evil' in the Lord's Prayer, but *only* a special application of it, is clear from other parts of the same Liturgy, as well as from the embolismus itself. For prayer is made for deliverance from 'all temptation, all Satanic working, all plotting of evil men' (πάντα πειρασμὸν, πᾶσαν σατανικὴν ἐνέργειαν, πᾶσαν πονηρῶν ἀνθρώπων ἐπιβουλὴν). Here we may add that in other Liturgies of the Eastern Church we find similar prayers for those possessed with devils, the same distinction drawn between the temptations of the world, the flesh, and the Devil, the self-same term '*evil*' (πονηρός) applied to *thoughts, deeds, and men*, while nowhere specially and distinctly is the Devil termed ὁ πονηρός *apart from his works*, while he is just as in the New Testament, spoken of as *Satan* and the *Devil*, and his works as *Satanic* and *Diabolic*, and even the Bishop's own quotation shows that Satan was rather designated in the Liturgies '*the enemy*' than the *evil one*. The Greek Liturgies merely prove at the utmost the *interpretation* of τοῦ πονηροῦ of the early Greek Church—an interpretation which after all does not limit τοῦ πονηροῦ to the *person* of the '*Evil One*' as the Revisers limit it, but extend it to his *works*, and is further qualified by the fact that, as in the Greek Testament, scarcely anywhere if at all is ὁ πονηρός *alone* taken to be the '*Evil One*,' except where the Devil is personally designated as Diabolus or Satanas, or the allusion to his personal agency is clear from the context. The little gained by the appeal to the Liturgies in favour of the masculine rendering by Bishop Lightfoot is more than counterbalanced by the usage of the Western Church, which, as he admits, adopts the neuter rendering—'from evil.' All that Bishop Lightfoot really gains by his appeal to the Liturgies is that the Greek Church at a particular period, remarkable for its superstitious practices of exorcism, took the words τοῦ πονηροῦ to mean '*the evil one and his works*'; but

this gives no fair warranty to limit τοῦ πονηροῦ to the Evil One, and to him alone, as the Revisers have done.

(7) It is beyond dispute, however, that the present Greek Church, which prides herself on her loyalty to the primitive interpretation of Holy Scriptures, not only, as I have already shown in the translation of the Lord's Prayer, renders '*evil*' as *neuter*, not as masculine, but in the Longer Catechism, which is the most authoritative standard of her teaching, thus explains the seventh petition: 'We ask in it deliverance *from all evil* that can reach us in the world, which since the fall *lieth in wickedness* (observe not the *wicked one*, as Bishop Lightfoot has it), but especially from the evil of sin, and from the evil suggestions and powers of the spirit of evil, which is the Devil;' and in the Shorter Catechism, or *Orthodox Institutions of Eastern Church* (published at Athens), it runs, 'That is, from *all sin*, and from all that drags us into sin,' ἀπὸ πάντων ἀμαρτιῶν, κ.τ.λ.

(8) I have neither the leisure nor the learning to follow Bishop Lightfoot in his learned and able discussion of the various ancient versions, but on this point I think he has been amply answered by Canon Cook and by Dr. Caesar Malan, six of whose renderings of the earliest versions I give in the Appendix. One remark only I venture to make on this point, and that is, that no single ancient version of the Lord's Prayer in English, and scarcely any modern one, gives us the rendering the '*evil one*.'—The early Saxon versions of the Gospels give us 'ac alys us of yfle,' '*from evil*,' not the '*evil one*.' So that the Revisers, by their deliberate rejection of '*evil*' and their substitution of '*the evil one*,' have virtually *condemned* a rendering sanctioned from time immemorial in the Anglican Church, and consecrated to our use by a thousand generations, they have set at naught also the rendering and the interpretation of the Western Church, and they have condemned that of the modern Eastern Church, mainly on the ground of an occasional misinterpretation in the Eastern Liturgies, which have been grossly interpolated and cannot be accepted as fairly representing the mind of the Church. Can Bishop Lightfoot seriously suppose that all Christendom is in error on this point except the Revisers and himself? I ought, however, in justice to some of the Revisers, to state, without any breach of confidence, that three of them have most kindly expressed their full concurrence with my views and arguments. One of them writes: 'τὸ πονηρὸν is no doubt familiar enough to Hellenistic Jews. It is in the LXX, and you will find it in Macc. i. 15.' And another writes 'that if the last petition is personal, it is the only one that is so in the Lord's Prayer.'

APPENDIX.

'1. Syriac. Peshito. (1st-2nd Century; ed. Widmanstad, 1555.) St. Matt. vi. 9-12. *Abūn d'bashmāyo, &c.*—Our Father which art in the heavens, hallowed be Thy name; Thy kingdom come, Thy will be *done*, as in heaven, so (in or) on the earth. Give us the bread of our need this day; and forgive (or remit) us our debts, as even we have forgiven (or remitted to) our debtors. And bring us not into temptation, but deliver us from the evil; For (of Thee) Thine is the kingdom, and the power, and the glory, unto all ages.

'2. Syriac. (Canon Cureton's very ancient Recension; London, 1868.) St. Matt. vi. 9-12. *Abun d'bashmāyo, &c.*—Our Father which art in heaven, hallowed be Thy name. Thy kingdom come, and Thy will be *done*, in earth as in heaven. And give us our (constant or) daily bread of to-day; And remit (or forgive) us our debts, as we also remit them to (or forgive) our debtors. And make us not come into temptation; but deliver us from the evil. For (of Thee) Thine is the kingdom and the glory, unto all ages, Amen.

'3. Sahidic. (2nd-3rd Century? ed. God. Woide. Oxford, 1799.) St. Matt. vi. 9-12. *Beneiōt et hen empeie, &c.*—Our Father which art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done; as it is in heaven, so let it be done on the earth. Our bread that is to come, give us this day. Forgive (or remit) us our debts, as we also forgive what we have against them (our debtors). Do not bring us into temptation, but deliver us from the *πονηρός*; For thine is the power and the authority (rule, or government) unto all ages. Amen.

'St. Luke xi. 2-4 in Sahidic is not in print.

'4. Memphitic. (2nd-3rd Century? ed. Schwartz, 1846.) St. Matt. vi. 9-12. *Beniōt et hen niphēoui, &c.*—Our Father which art in the heavens, hallowed be Thy name; Thy kingdom come; Thy will be done, as in heaven, so on the earth. Our bread of tomorrow give us this day. And forgive (or remit) us our debts, as we also forgive (or remit) what we have against them (our debtors). And bring us not into temptation, but deliver us from the evil.

'5. Ethiopic. (4th century; ed. T. P. Platt, British and Foreign Bible Society, 1830.) St. Matt. vi. 9-12. *Abuna zabasamdyāt, &c.*—Our Father which art in the heavens, hallowed be Thy name; Thy kingdom come; Thy wi'll be *done*, as in heaven, also on earth.

Our food of every day of ours give us to-day. And forgive us our trespasses, as we also forgive them that have trespassed against us. And bring us not into temptation, but save us and deliver us from all evil; For Thine is the kingdom, power, and glory, unto all-ages. Amen.

'6. Gothic. (4th Century; ed. De Gabelentz and Löwe; Massman, 1857.) St. Matt. vi. 9-12. *Atta unsar thu in himinam, &c.*—Our Father Thou in the heavens, hallowed be Thy name; Thy kingdom come; Thy will be done (come to pass), as in heaven, so on earth. Our bread of every day, give us this day. And remit us that which we may be owing, as we also remit to those who owe us. And bring us not into temptation, but loose (or deliver) us from the evil; For Thine is kingdom, and power, and glory (unto ages) for ever. Amen.

'There is no St. Luke xi. in Gothic.'

